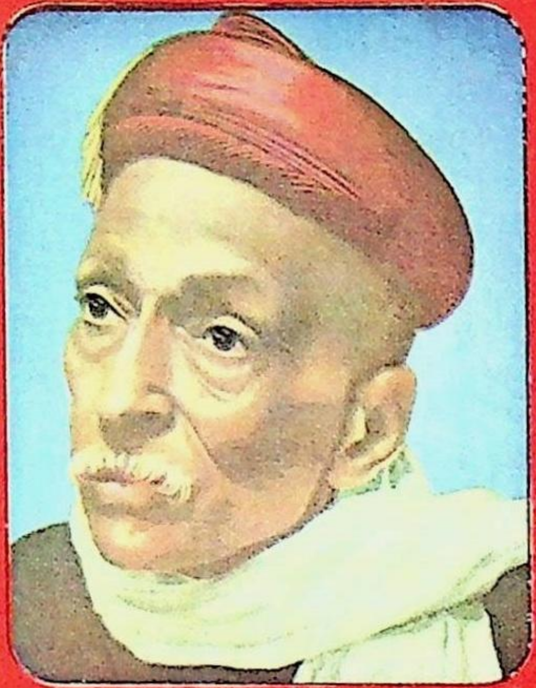
ISSN-0971-927x

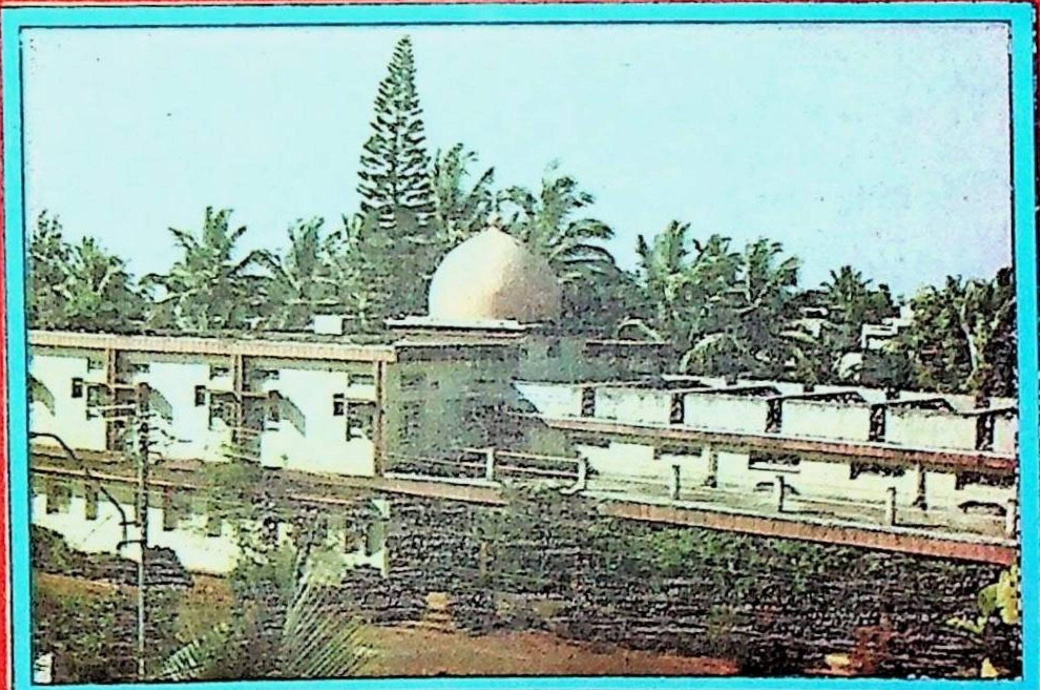


7/98

PATHWAY TO GOD

A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

Vol. XXXII JULY-SEPT. 1998 No. 4



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(ISSN-0971-927x)

ONE GOD
ONE WORLD
ONE HUMANITY

PATHWAY TO GOD

A Quarterly Journal of Spiritual Life,
Devoted to Religion, Philosophy,
Mysticism & Science of Yoga.

Vol. XXXII No. 4 PRICE : Rs. 10.00
July-September 1998

Editor ☎ : (0831) 465701
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B.Sc., C.Eng. F.I.E., M.A.S.C.E.
188, Tilakwadi, Belgaum-590006

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Publishers : ☎ : (0831) 467231
Fax : 91-831-451584
Academy of
Comparative Philosophy
& Religion
Hindwadi,
Belgaum - 590 011.

◆

Printers : ☎ : (0831) 421029
Swastik Printing Press
Huns Talkies Road,
Belgaum - 590 002.

Articles on related topics, solicited. They should be typed on one side of paper with Double spacing. Views expresed in this Magazine are entirely of the concerned authors.

ANNUAL SUBSCRIPTION
India (Bharat) Rs. 35-00
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Foreign
(by Airmail) US$ 45-00

Contents :

Prayer 2
Thus Spake Gurudeo 5
Editorial : Leaving in the World 6
Santometry : Some Questions and Answers – Prof. Dr. K. B. Dabade 11
Śri Śankarācārya's Ātmānātma Viveka *(Contd.)* – Prof. Dr. K. V. Apte 18
Where lies the Divine Wisdom *(Contd.)* – P. D. Dharwarkar 27
Śhivalingavva Says........ – Dr. S. L. M. Patil 33
Eternity Compressed in Time My Reminiscences of Shri Gurudeva – Prof. M. L. Sharma 35
The Urge for Freedom – P. D. Dharwarkar 39
Book-Reviews 49
Quarterly Report 57

PATHWAY TO GOD
(A Quarterly Journal of Spiritual Life, Devoted to Religion, Philosophy, Mysticism & Science of Yoga.) ISSN-0971-927x
Vol. XXXII, No. 4, July-September 1998

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Prayer to Lord Shiva (in the form of Rudra)

Prologue to Prayer

इडा देवहूर्मनुर्यज्ञनी बृहस्पतिरुक्थामदानि श ँ॰ सिषद्विश्वेदेवाः ।
सूक्तवाचः पृथिवि मातर्मा माहि ँ॰ सीर्मधुमनिष्ये मधु जनिष्ये ।
मधु वक्ष्यामि मधु वदिष्यामि मधुमतीं देवेभ्यो वाचमुद्यास ँ॰ ।
शुश्रूषेण्यां मनुष्येभ्यस्तं मा देवा अवन्तु शोभायै पितरोऽनुमदन्तु ॥
नमोरुद्रेभ्यः । ॐ शान्तिः शान्तिः शान्तिः ॥

The Goddess of Earth invites the Gods, Manu is the leader of the Yadna (worship through sacrificial fire), Bruhaspati recites the praise of Gods & as the words that stream out from the heart reach the Deities in the Universe, I beseach thee (in the presence of all of them), Oh Mother Earth, do not let death befall on us, because I will (always) have thoughts of well-being (of all), I will (always) produce good (out of my actions), I will (always) collect things that bring goodness, I will (always) speak sweet words, I will (always) recite praise of Gods, I will (always) be worthy of being heard by others, hence, may Gods protect me. Let my fore fathers be full of delight (because of my actions). All these will bring grace to the worship. Salutations to all Rudras. Let there be peace (everywhere).

Prayer

ॐ नमस्ते रुद्रमन्यव उतो त इषवे नमः ।
नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥१॥

Oh Lord Rudra,
we salute the power of your virile strength,
we salute your arrow, we salute your bow and
we salute your arms (which shoot the arrow)

या त इषुः शिवतमा शिवं बभूव ते धनुः ।
शिवा शरव्या या तव तया नो रुद्र मृडय ॥२॥

Oh Lord Rudra,
protect us with your arrow that was superbly benign to us,
with your bow that was kindly to us and
with the sheaf of arrows that was propitious to us.

या ते रुद्र शिवा तनूरघोरा पापकाशिनी ।
तया नस्तनुवा शन्तमया गिरिशन्ताऽभिचाकशीहि ॥३॥

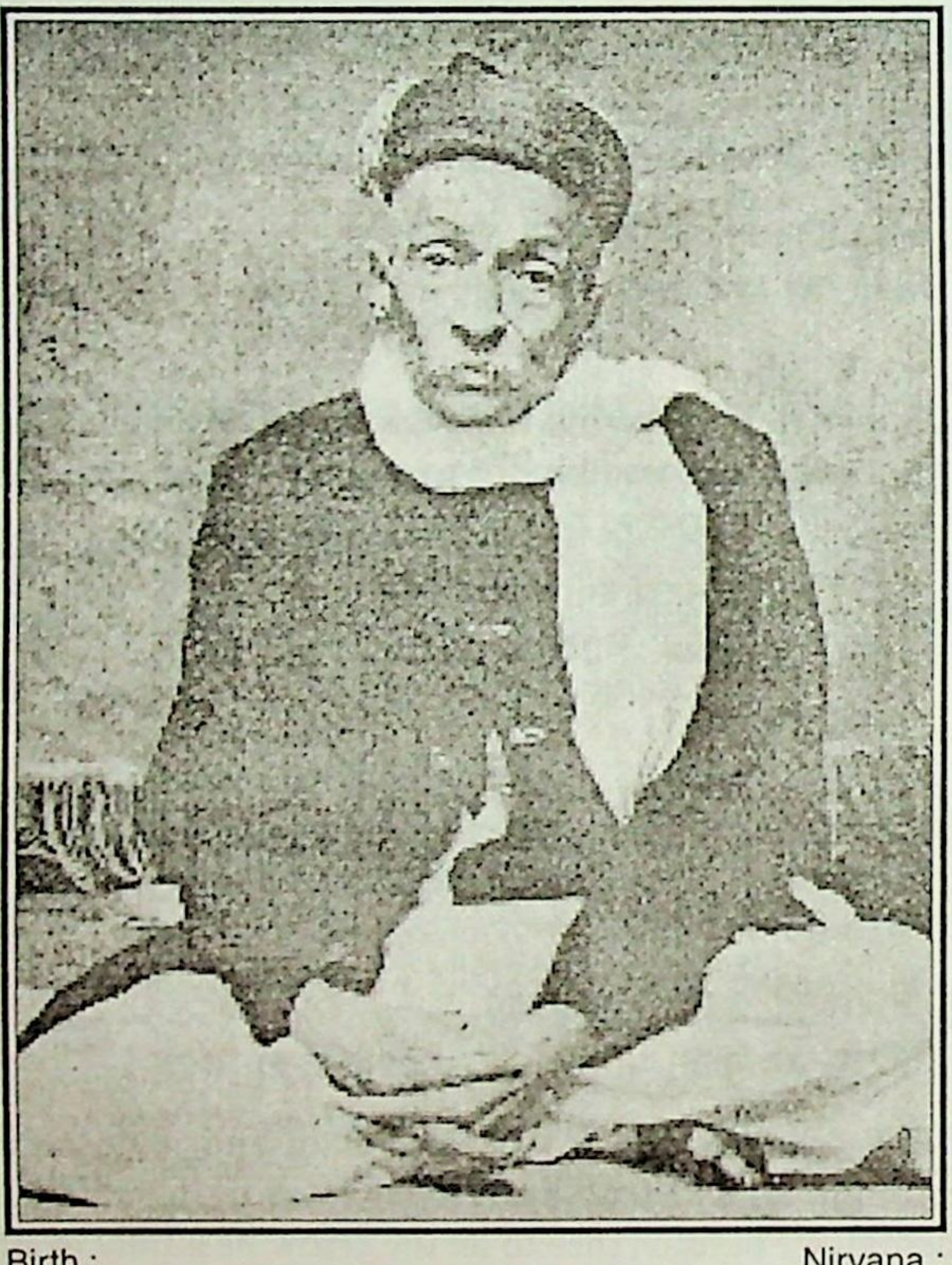
Oh Lord Rudra,
with your body which is non-scaring & salutary (in effect) and which illumines evil (or goodness); which resides on (the Kailas) mountain, and gives peace to all; condescend to light up all sides (spiritually & intellectually)

यामिषुं गिरीशन्त हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिँसीः पुरुषं जगत् ॥४॥

Oh Lord, who resides on the mountain and gives peace & protection to all and who has the arrow in his hand (aimed at the enemy), we beseach thee to let the arrow be kindly to all and not kill (innocent) human beings and destroy the world.

□□

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudeo.....

The Royal Path : The path of Knowledge, the path of Action and the path of Devotion are not three independent paths. In fact, they by themselves do not lead one to God. The path of Action leads you to the outskirts of the spiritual temple; the path of knowledge to the assembly-hall and the path of devotion (bereft of intense meditation) to inside of the temple. But it is Dhyana or the one-pointed meditation (on the name of God) alone that brings you into direct contact with God or Reality. As the Upanisad says : there is no other way of reaching the Godhead (नान्यः पन्था विद्यते अयनाय). All saints of the world have traversed this great pathway could be seen by the foot-prints of their experience. Knowledge, action and devotion are supplementary, because they purify the heart. They clear the Pathway for the aspirant. Taking resort to the different paths is not a little due to original temperamental difference. One may adopt a path which is most suited to one's natural disposition. But remembrance of the name of God comes first, foremost and always. This is the great pathway prescribed by Jnaneshwar. The name of God is a mystical entity - spiritual, mental and physical. *Rupa* (the form of God) is a mystical entity-spiritual. *Bhava* (quality of the heart) is a psychological entity-mental.

(Vachanamruta)

❑❑

EDITORIAL

Living in the World

There are various modes & styles, aims & ambitions of Living in this World, according to the natures of the individuals and the environments in which a person is placed. A person's thinking follows, to some extent, the effects of the surroundings. There are also certain inborn tendencies, which lead a person towards the set goals. The surroundings tend to modify these inborn tendencies, so much so, that, at times, the man is unaware that he is in the process of taking a complete turn-about and has forgotten his goals. When he becomes aware there is neither time nor favourable circumstances to make a re-start.

Out of the combinations of the varieties of natures, urges, aims, ambitions & environments of different individuals, flowers the alluring World. Different civilizations, religions, philosophies, arts & sciences take shape to add intellectual & spiritual flavour to man's life.

Where all these activities due to Living in this World lead to, is a riddle, man is not able to solve as yet. Why a man's life span is around hundred years & not three hundred years or thousand years, such that man may feel that he can achieve something in his life-time? As long as we feel that we are the body, our life time is limited. The advance of science may add a few years here and there, but the gross frame of the body has its limitations. The activities in the life time are bound to exhaust the body and bring the end.

The yogies say that the man is aware of the previous birth till he is born in the new birth. He also knows what for he is taking the new birth, but forgets all of it, as soon as he is born, being enticed by the alluring world. The Yogies say that the life span in terms of consciousness and mind, which form the subtle body, is immeasurably long- almost without beginning and without end. The body is a gross manifestation for a short duration. Why this manifestation takes place? The question remains, unless one accepts the theory that there is a Supreme Perfect Self, the Universal Soul, and all other souls at different stages of imperfection, are travelling towards that Ultimate Perfection, with their own pace of progress. The World is a vast school, in which each soul has an opportunity to work out his own scheme for progress. Can it not be worked out in the state of the subtle body? The answer is No. All the souls who have not even learnt and imbibed the basic primary virtues in their life on earth have no place in the class of souls with subtle bodies, who have risen above the stage of basic virtues, and have no need to assume gross bodies & return to earth. The imperfect souls who have not learnt their lessons have to take re–birth on the earth, where the schemes to learn the basic virtues are available. So the cycle goes on.

It is said that there are seven stages of subtle–body souls, out of which the top three are occupied by liberated souls who occasionally return to earth only if ordained by the Almighty on his special assignments. The bottom four are for those imperfect souls who have to return to earth to learn their lessons.

How to achieve the progress towards that Ultimate Perfection? What are the means to achieve the same? The progress of the mind is the progress towards that perfection, while the body & the brain are the means for it. Sage Vashishtha tells Ramachandra सर्वेषु सुखदुःखेषु सर्वासु कलनासु च । मनः कर्तृ मनो भोक्तृ मानसं विद्धि मानवम् ॥ The doer & the enjoyer of all the happiness, unhappiness and fanciful ideas is the Mind. Therefore, understand well that the Real man is the mind itself.

We are a part & parcel of the society, the world & the universe at the same time. Whatever happens in our society, the world and the universe is mostly beyond our control and perhaps beyond our knowledge also. However all these happenings and changes affect our life. According to our intellectual capacity and perception, we try to adjust ourselves to the changes and keep ourselves abreast with the knowledge necessary for our survival and fulfilment of our ambitions & goal as an individual and as society as a whole.

While performing our duties as an individual in the society, we have to remain aware of the progress of the mind towards that Supreme Perfection. We have to brace ourselves up with the necessary efforts. The Bhagwadgeeta says that whatever duties we are called upon to do for oneself or the society, we should carry them out with a detached mind. Sage Patanjali tells us to follow the moral disciplines of अहिंसा सत्य अस्तेय ब्रह्मचर्य अपरिग्रहः । i.e. Non-violence, truth, non-stealing, continence & non-hoarding; and the mental disciplines of शौच्य संतोष तपस् स्वाध्याय ईश्वरप्रणिधानः । i.e. Purity (of body & mind), satisfaction (with whatever our role & achievement), Non-wavering efforts towards the set goal, Introspection (to see we are on the right path) and surrender to God (for the final result). These moral and mental disciplines are to be willingly practised in our daily life. Till one is able to achieve these basic virtues, one has to be born & reborn to work out one's schemes to achieve them. Then only one is liberated &

capable to remain in the company of souls with subtle bodies to carry out cosmic assignments from the Perfect Self, the Almighty.

All this host of sages & saints who achieved liberation – right from Maharshi Vyas to the recent example of Gurudeo Ranade, followed these disciplines in their life and achieved progress towards the Supreme Perfect Self. They remain in their subtle bodies and guide, communicate & converse with the worthy men who are on the path of progress, which is one of the duties assigned to them by the Supreme Perfect Self, The Supreme Power, the Almighty God.

One should try to understand why he is on this earth, and fulfill the purpose for which one has taken birth, in this life time. That is the way to achieve progress.

□□

The whole credit of visualising Visvarupa (universal form of God) goes to Yashoda and not to Krishna. Because Visvarupa is not something which is to be shown. It is eternally displayed. Whoever has 'eyes' can see it. God's form is not a tangible article to be handed over to another person. One has to achieve it by becoming a fit receptacle of God's Grace. The spiritual teacher provides ladder to reach the Godhead. The aspirant himself has to climb it rung by rung.

– Dr. R. D. Ranade

Santometry : Some Questions and Answers

With a view to draw the attention of scholars to the concept of 'Santometry' a few questions about it are raised and an attempt has been made to answer them in the present paper. These questions are related to different aspects of 'Santometry' such as its appearance, meaning, methodology, and dimensions.

The term 'Santometry' made its first appearance in the author's unpublished doctoral dissertation titled, 'Sociological Analysis of Nimbargi Sampradaya : A case study in Sociology of Religion.' submitted to the University of Pune in 1993 under the guidance of Dr. Anuradha Bhoite. It would not be out of place here to state briefly below what made the author to coin the term 'Santometry' in the thesis.

While making study of Nimbargi Sampradaya from sociological standpoint several followers of its different centres brought to the notice of the author that they usually regard the spiritual teachers of their centres superior to the spiritual teachers of the other centres. Further the author noticed that this tendency of assessing the saints is widely prevalent not only in Nimbargi Sampradaya but also in some other religious groups of organizations. Incidentally, the author was in need of a concept to explain this widespread phenomenon and hence he took the liberty of coining the term 'Santometry'.

Before proceeding to give a definition of 'Santometry' it is desirable to present its etymological meaning.

'Santometry' is made up of two words - 'Sant' (Sankrit), 'metry' (Greek). Therefore etymologically speaking 'Santometry' stands for the measurement of saints. Some may however express their unhappiness over this hybrid term. But what Herbert Spencer has said about the term 'Sociology' (Socius : Latin. logos : Greek) is more or less applicable to the term 'Santometry' - The convenience and suggestiveness of our symbols are of more importance than the legitimacy of their derivation. (Sagarin 1978:2)

'Santometry' is the assessment made by some person/s or group/s of the physical, spiritual, social and such other qualities of a saint in relation to some other saint/s or god/s. This is not to be taken however, as a final definition of a new concept. More precise meaning and definition of the concept / method can be given only after making its thorough study.

Is the concept of 'Santometry' based on certain methods or research techniques? At the very outset it must be noted that 'Santometry' is a method just like 'Anthropometry' and 'Sociometry'. 'Santometry' is that method which seeks to comprehend the assessments of saints made by some although it does not question the validity of such assessments. While making such evaluations of saints very often one saint is compared to another well established saint/god. Therefore, the application of 'Santometry' is inevitably comparative. This point would be more intelligeble when we take some illustrations later.

Apart from comparative method 'Santometry' can employ some other methods or research techniques. For instance, 'Santometry' can take the assistance of 'Functional method' or 'Interview Schedule' to grasp the consequences - eufunctional and dysfunctional of the assessments on different groups. However, a detailed study in this regard is yet to be made.

To know whether 'Santometry' is a multi-dimensional concept the following examples can be cited.

i) One of the sons of the Saint of Chimmad (1833-1891) was Uddhavaravaji (1889-1932). Uddhavaravaji was also a saint who had the brer *(phāt)* in his ear *(kān)* by birth. He was therefore called *Kānphāta* by Sri Mahalaxmi Yogini Akka - the fostered daughter of the founder of Nimbargi Sampradaya. (1983:52) This example indicates the physical dimension of 'Santometry'. The example that follows is primarily on the psychological or emotional dimension of 'Santometry'.

ii) According to Prof. R. D. Ranade of Inchageri Sampradaya, Tukarama has his comparison, so far as the personalistic element in mysticism is concerned, with great Suso, whose joys and fears, griefs and tears, wailings and railings as well as whose final consummation are exactly like those of his Indian compeer. (Ranade 1988:4)

iii) One can observe that 'Santometry' can be applied not only to gauge the social status but also the psychological and philosophical dimensions. Prof. R. D. Ranade writes, "Of the Untouchable Mystics, Chokhamela, the pariah, naturally stands comparison with Bohme, the shoe-maker, with this difference, that while Chokhamela does not yield to Bohme in the quality of the heart which makes him touch Reality nearmost, Bohme is certainly superior in so far as the philosophic setting of mysticism is concerned". (Ranade 1988:4)

iv) The author was informed at Nimbal Ashram of Inchageri Sampradaya that in the opinion of Prof. R. D. Ranade there is no difference between the spiritual height attained by Shivalingavva - the poetess saint of Jat, and Muktabai - the sister of Jnaneswara. Here obviously the reference is to the spiritual dimension of 'Santometry'. In the following illustration the leadership dimension of 'Santometry' is emphasized.

v) Prof. R. D. Ranade states that Channabasava may be likened to Ramadasa. He is the disseminator of faith, the active worker and the organizer as Ramadasa. (Ranade 1960:7)

The last five examples reveal different aspects of *Avatāra*/ incarnation dimension of 'Santometry'.

vi) Purandaradasa goes to the length of saying that Hanuman and Bhima were the previous births of Madhvacharya. 'You were born as Hanuman during Rama's incarnation, then during Krishna's incarnation you came as the brave warrior Bhima and then you were born as a human being (Madhvacharya) on this earth'. (Ranade 1960:12)

vii) Sri Ramkrishna Paramahansa - the spiritual teacher of Swami Vivekananda talks of Vivekananda, as being an incarnation of Nara Rashi.

viii) The Saint of Putta Purthi claims that he is an *Avatāra* of Shiradi Sai Baba and his next manifestation will be in the form of Prem Sai.

ix) We shall consider the views of Prof. R. D. Ranade on Tulasidasa's Avatar. In this connection Prof. Ranade writes:

"It has been customary to regard Tulasidas as an *Avatāra* of Valmiki. We do not know whether we should believe in such an idea. Probably we may require great factual evidence before we can prove that one is an *Avatāra* of another. Nevertheless, Tulasidas might be regarded as a literary *Avatāra* of Valmiki, in as much as he clothes in a Hindi garb most of the ideas and sentiments that are to be found in Valmiki. In his nine-fold scheme of Bhakti - what he calls Navadha Bhakti, - Tulasidas is very closely following what Adhyatma Ramayana has said about the same. Tulasidas had almost adopted the whole of the scheme of Adhyatma Ramayana in toto, though there are a point or two of excellence in Tulasidas, and a point or two excellence in the Adhyatma Ramayana". (Ranade 1954:82-83)

x) Finally, an illustration of Long Chen can be given. Long Chen was a learned teacher of a saintly character. His followers regard him as having been an incarnation of the Great Guru Padma Sambhava, who during the year 747 of our era arrived in Tibet and began to introduce among the Tibetans the Tantric (or deeply esoteric) aspect of Buddhism. Long Chen himself seems to have flourished about five hundred years later. (Evans-Wentz 1958:278-79).

The above cited examples can be catalogued in the following table on page 16. ....→

The Big Bang & Brahman

This is perhaps how a 'Modern Vedantin' would describe Brahman. But what's the connection between Big Bang and Brahman? Says Fritjof Capra, world renowned physicist : ".....the universe came into being in a highly dramatic event..... when its total mass exploded out of a small primeval firebell. According to this 'big bang' model, the moment of the big bang marked the beginning of the universe, and space, and time... It describes an oscillating universe, expanding for billions of years, then contracting until its total mass has condensed into a small ball of matter, then expanding again, and so on without end."

Shrikrishna says in Bhagavadgita, "At the end of the night of time all things return to my nature; and when the new day of time begins, I bring them again into light. Thus through my nature, I bring forth all creation and this rolls around in circles of time.... I watch, and in its work of creation nature brings forth all that moves and moves not : and thus the revolutions of the world go round."

– Tattvaloka

KALEIDOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Who is/are Compared	To whom Compared	By Whom Compared	What aspect/s is/are are Compared	Remarks : Equal-Same-Superior or any other
1.	Uddhavaravaji	Kanphata	Sri Maha Yogini Laxmi Akka	Brer in the ear	Equal/Same
2.	Tukarama	Suso	Prof. R. D. Ranade	Personalistic element in Mysticism	Equal
3.	Chokhamela	Bohme	Prof. R. D. Ranade	a) Lower rung of social ladder b) Devotion c) Philosophy	a) Equal b) Chokhamela is superior c) Bohme is Superior
4.	Shivalingavva	Muktabai	Prof. R. D. Ranade	The attainment of spiritual height	Equal
5.	Channabasava	Ramadasa Swami	Prof. R. D. Ranade	Leadership (The disseminator of faith, the active worker and the organizer)	Equal
6.	Madhvacharya	a) Hanumam (God) b) Bhima (Human being)	Purandardasa	Previous Births	Same
7.	Swami Vivekananda (Narendra)	Nar Rashi	Sri Ramakrishna Paramahansa	Incarnation	Same
8.	The Saint of Puttapurthi	a) Shiradi Sai Baba b) Prem Sai	Self	a) Incarnation b) Incarnation (Future)	Same
9.	Tulasidasa	Valmiki	Prof. R. D. Ranade	*Avatara* (Literary)	Equal
10.	Long Chen	Padma Sambhava	Followers of Long Chen	Incarnation	Same

To sum up : i) 'Santometry' is a budding concept/method;

ii) 'Santometry' is the assessment of saints;

iii) 'Santometry' is not an independent method;

iv) 'Santometry' is a multi-faceted concept with innumerable possibilities of application.

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(The present paper is a revised version of the paper titled. "Santometry : Some questions and answers" Presented at XXIII All India Sociological Conference, Organised by Indian Sociological Society and Department of Sociology. Shivaji University, Kolhapur, Maharashtra - 23-25th November 1996)

- Prof. **K. B. Dabade,** M.A., Ph.D.
9, Hira Baug, UDIPI, D. K. 576103.

□□

> *In a garland made of pearls, the thread is seen only in between two pearls. In the same way the Atma is not perceived when a thought is present. It is perceived in the period intervening between the fall of one thought and the rise of other.*
>
> *– H. H. Sri Abhinava Vidyatirtha Mahaswamigal*

Śri Śankarāchārya's
Atmānātma - Viveka

(Continued from last issue)

(68)

प्राणमयकोशो नाम कर्मेंद्रियाणि पंच प्राणादि-वायवः पंच, एतत् सर्वं मिलितं सत् प्राणमय कोश इत्युच्यते । प्राणविकारे सति वक्तृत्वादि-रहितं आत्मानं वक्तारमिव दानादिरहितमात्मानं दातार मिव गमनादि-रहितं आत्मानं गंतारमिव क्षुत्पिपासादि-रहितमात्मानं क्षुत्पिपासावन्तमिवावारयति ॥६८॥

The Prāṇamaya sheath means : Five motor organs and five winds/airs like prāṇa etc. - all these when come together (or taken together) are called Prāṇamaya sheath. (It covers the Self thus:-) When there take place modifications or activities of the prāṇa, the Prāṇamaya sheath covers the Self in the sense that it shows the Self which is without the state of being a speaker is as if a speaker, it shows the Self which is devoid of giving gifts, etc. is as if a giver (of gifts), it shows the Self which is motionless (lit. without going, etc.) is as if a goer (possessing motion), and it shows the Self which is without hunger, thirst, etc. is as if it suffers from hunger, thirst, etc. (68).

The Pranamaya sheath is that which is formed by the coming together of five senses of action and five winds like prāṇa, etc. It is active i.e. it is responsible for performing various actions (see section 52). Like Annamaya sheath it also becomes the limiting adjunct of the Self. Hence when it is said to cover the Self, it means that it makes the Self appear in a different light. Thus the functions of the vital breaths and motor organs get superimposed on the Self. Hence the Self appears as if it is a giver of gifts, etc. But in fact the Self is without any action like giving, speaking, going etc.

(69)

मनोमयकोशो नाम ज्ञानेंद्रियाणि पंच मनश्च एतत् सर्वं मिलित्वा मनोमयकोश इत्युच्युते । कथम् । मनोविकारे सति संशयादिरहितमात्मानं संशयवन्तमिव शोकमोहादिरहितमात्मानं शोकमोहादिवन्तमिव दर्शनादिरहितं आत्मानं दर्शनादिवन्तमिवावारयति ॥६९॥

Manomaya sheath means : Five senses of knowledge and the mind - all these when come together are called Manomaya sheath. (Query:) How (does it cover the Self)? (Reply:-) When there take place modifications or functions of the mind, the Manomaya sheath covers the Self in the sense that it shows the Self which is without doubt, etc. is as if possessing doubt, etc., it shows the Self which is devoid of grief, delusion, etc. as if possesses pain, infatuation, etc., and it shows the Self which is without seeing (or sensual knowledge) (darśana) has as if got sensual knowledge, etc. (69).

The Manomaya sheath consists of the five senses of knowledge and the mind. It covers the Self i.e. it becomes the limiting adjunct of the Self. Hence when it covers the Self, it makes the Self appear different from its own nature. That is to say, the actions and the functions of the senses of knowledge and the mind are superimposed on the Self. To wit :- The mind apprehends external things through the senses of knowledge and also the internal things like pain, pleasure, etc. So also sometimes delusion is present in the mind. Now, all these mental actions, functions and modifications are wrongly transferred to the Self. But actually the Self is not limited, and is without pain, doubt, and sensual knowledge.

(70)

विंज्ञानमयकोशो नाम ज्ञानेंद्रियाणि पंच बुद्धिश्च एतत् सर्वं मिलित्वा विज्ञानमयकोश इत्युच्यते । कर्तृत्व-भोक्तृत्वाद्यभिमानेन इहलोक-परलोकगामी व्यावहारिक जीव इत्युच्यते ॥७०॥

Vijñānamaya sheath means :- Five sense-organs of knowledge and the intellect - all these when come together are called Vijñānamaya sheath. This sheath as it bears the sense of egoism in respect of agency and the state of being an enjoyer, etc. becomes a goer to this world as well as to the next world; it is in worldly dealings called the individual soul (or the embodied Self) (70).

The Pure Sentience with the limiting adjunct of the Vijñānamaya sheath bears egoism for actions, etc. Thus it begins to think that it is the agent, that it is the enjoyer, that it is happy that it is distressed, etc. Due to this sense of egoism it has to go and come to the next world as well as this world, in order to enjoy the fruits of actions. In other words, it becomes subject to transmigration in the form of the cycle of birth-death-rebirth.

Intellect is prominent in the Vijñānamaya sheath. The sentience of the Pure Self is reflected in the intellect (See Section 64). This reflection of the sentience in the intellect is called Sidabhasa (illusion or reflection of sentience) which in worldly dealings is called the individual soul. In other words, it can be said that the pure sentience / the Self with the limiting adjunct of the Vijñānamaya sheath is treated as individual soul, from empirical or worldly point of view. But it must be noted here that from the transcendental point of view the individual/ embodied soul is nothing different from the pure Supreme Self.

(71)

विज्ञानविकारत्वे सति अकर्तारमात्मानं कर्तारमिव अविज्ञातारं आत्मानं विज्ञातारमिव निश्चयरहितमात्मानं निश्चयवन्तमिव जाड्यादिरहितमात्मानं जाड्यादिमन्तमिवावारयति ॥७१॥

(The Vijñānamaya sheath covers the Self thus :-) When there take place modifications (or actions or functions) of the Vijñāna (i.e. the intellect), the Vijñānamaya sheath covers the Self in the sense that it shows the non-agent Self as if it is the agent, it shows the non-knower Self as if it is the knower, it shows the Self which is without decision / determination is as if united with decisions, and it shows the Self which is devoid of non-sentience is as if non-sentient, etc. (71).

The Vijñānamaya sheath covers the Self i.e. it becomes the limiting adjunct of the Self. So when it covers the Self it makes the Self appear different from what it actually is. That is to say, all the attributes, functions, etc. of the intellect get superimposed on the Self. To wit :- The intellect is the agent and the knower and it makes decisions. All these functions and attributes of the intellect are superimposed on the Self. Moreover, the intellect is non-intelligent. And it makes the Self as if it is also non-intelligent or non-sentient. But actually the Self is neither the agent nor the knower; it does not make any decisions; it is sentience itself.

(72)

आनंदमयकोशोनाम प्रिय-मोद-प्रमोद-वृत्तिमत् अज्ञान-प्रधानं अंतःकरणं आनंदमयकोश इत्युच्यते । कथम् । प्रिय-मोद-प्रमोद-रहितं आत्मानं प्रिय-मोद-प्रमोदवन्तमिव अभोक्तारमात्मानं भोक्तारमिव परिच्छिन्न-सुख-रहितमात्मानं परिच्छिन्नसुरववन्तमिव आच्छादयति । इष्ट-पुत्रादि-दर्शनजं प्रियम् । प्रियलाभनिमित्तो हर्षो मोदः । स एवच प्रकृष्टो हर्षः प्रमोदः ॥७२॥

Ānandamaya sheath means :- The internal organ which possesses the modes of pleasure (priya), joy (moda) and excessive joy (pramoda) and in which the Nescience is predominant is called the Anandamaya sheath. (Query:-) How (does this sheath cover the Self)? (Reply:-) It covers the Self in the sense that it shows the Self who is devoid of pleasure, joy and excessive joy is as if possessing the pleasure, joy and excessive joy, it shows the non-enjoyer Self as if it is the enjoyer, and it shows the Self who is without limited pleasure is as if possessing limited pleasure. (Now) here the word 'priya' (=pleasure) means the pleasure (a man gets) after seeing the desired things or the dear sons, etc. The word joy (moda) here stands for that joy which is caused by the obtainment of dear or desired things. And that very joy (moda), when it becomes excessive is called pramoda (excessive joy) (72).

Ānandamaya sheath is the fifth and the last sheath. It stands for the internal organ in its peculiar state. That internal organ in which arise the modes of pleasure, etc. and which is dominated by the Nescience is called the Ānandamaya sheath.

The Ānandamaya sheath also covers the Self i.e. it becomes the limiting adjunct of the Self. Hence when it covers the Self, it makes the Self appear in a different light. In other words, the properties of Anandamaya sheath like being an enjoyer, possession of limited pleasure and so on are superimposed on the Self. But in fact the Self is devoid of limited pleasure, etc., it is non-enjoyer, and is with unlimited bliss. Hence Ānandamaya sheath is also not the Self.

(73)

एतेषु कोशेषु मध्ये विज्ञानमयो ज्ञानशक्तिमान् कर्तृरूपः । मनोमय इच्छाशक्तिमान् करणरूपः । प्राणमयः क्रियाशक्तिमान् कार्यरूपः । तत्र हेतुमाह । योग्यत्वादेवमेत्तेषां विभाग इति वर्णयन्ति । एतत् कोशत्रयं मिलितं सूक्ष्मशरीरमित्युच्यते । समष्टीत्यष्टी शास्त्रान्तराद् विशेषतो ज्ञेये ॥७३॥

Out of these five sheaths, the Vijñānamaya sheath possesses the power or capacity of knowledge / cognition / apprehension, and it is of the nature of an agent. The Manomaya sheath has the power / capacity of will or volition, and it is of the nature of instrument or means. The Prāṇamaya sheath has the power to act, and it is of the nature of action. In this connection (i.e. as regards this division of the sheaths) the reason is pointed out by the author thus :- Wise people say that this division of these sheaths is in accordance with their power or function (and nature). (Moreover) this triad of these sheaths (viz. Vijñānamaya, Manomaya and Prāṇamaya) taken as a whole (militam) is called the subtle body. Now the concepts of the totality and singularity (of this subtle body, or, of subtle, gross and causal bodies) are to be understood in particulars or in details from other works (on Vedānta philosophy) (73).

The three sheaths namely Vijñānamaya, Manomaya and Prāṇamaya are mutually related as the agent, the instrument and the action. This has been explained previously under Section 52.

Further, that these very three sheaths are called the subtle body has been also pointed out in Section 52.

Here one is to understand that their mutual relation as the agent, the instrument and the action is as per their nature and function.

The view points of totality and singularity were mentioned in Section 57. The three bodies, the three states, etc. can be looked at from the view points of totality and singularity. Here Śaṇkarācārya does not explain these view-points but he simply says that their details should be gathered from other works on Monistic Vedanta. For the sake of convenience these two view-points are briefly explained here.

Samaṣṭi means collection, full pervasion, pervasiveness; now that which pervades all is the samaṣṭi or totality. In totality the view-point is :- All (or many) together stand for oneness or unity; thus totality is one or single. As opposed to this totality is vyaṣṭi or singularity. In singularity, only one single thing or individual (or individuality) is taken into account i.e. one thing or one individual out of many is taken for consideration. Hence singularity is limited and many. For instance :- When many trees are looked at as a collection or group, there is the concept of their totality as a forest. On the contrary, if every single tree from the forest is taken into account, it gives the idea of an individual or of singularity.

Now, in accordance with these view-points of totality and singularity or individuality, there arise the concepts of totality and singularity of Nescience, of subtle body, of gross body, and so on.

Now these two namely totality and singularity of the three bodies namely the gross, the subtle and the causal become the limiting adjuncts or adventitious circumstances of Pure Intelligence, the Brahman or the Ātman. A limiting adjunct is a thing which shows another object as limited and as if possessing a nature different from its original one. For instance: A jar is a limiting adjunct of the vast space and makes the sky as if limited and the space in the jar appears to be different from the (total unlimited) space; thus there appears to arise another space namely space-in-the-jar. Thus a jar is the limiting adjunct of the space. In this very way, when the three bodies become the limiting adjuncts of the Pure Intelligence or Ātman, the unlimited Ātman appears as if it is limited, and then different names are given to that Ātman having that particular limiting adjunct.

To wit :

(A) Totality as Limiting Adjunct

Limiting Adjunct	Sheath	State	Name given to Ātman
1) Nescience or Causal Body	Ānandamaya	Sleep	Īśvara (God)
2) Subtle Body	Prāṇamaya Manomaya Vijnānamaya	Dream	Sūtrātmā
3) Gross Body	Annamaya	Waking	Virāṭ

(B) Singularity as Limiting Adjunct

Limiting Adjunct	Sheath	State	Name given to Ātman
1) Nescience or Causal Body	Ānandamaya	Sleep	Prājna
2) Subtle Body	Prāṇamaya Manomaya Vijnānamaya	Dream	Taijasa
3) Gross Body	Annamaya	Waking	Viśva

It should be remembered here that these three types of bodies are only limiting adjuncts of the Self. How the Self is different from these bodies is shown in what follows.

(74)

शरीरत्रयविलक्षणत्वमुच्यते । कथम् । सत्यस्वरूपः असत्यस्वरूपो न भवति । असत्यस्वरूपः सत्यस्वरूपो न भवति । ज्ञानस्वरूपः जडस्वरूपो न भवति । जडस्वरूपः ज्ञानस्वरूपो न भवति । एवं सुखस्वरूपो दुःखस्वरूपो न भवति । दुःखस्वरूपः सुखस्वरूपो न भवति ॥७४॥

(Now) the difference (of the Self) from the triad of the bodies is explained. (Query:-) How (is the Self distinct from the three bodies)? (Reply:-) A thing which is of the nature of truth can never become that thing with the nature of falsehood; and an object which is of the nature of falsehood can never become that object with the nature of truth. (So also) a thing which is of the nature of sentience or knowledge can never become that thing with the nature of non-sentience; and an object which is of the nature of non-sentience can never become that object with the nature of sentience. In this very way, a thing which is of the nature of pleasure can never become that thing with the nature of pain; and a thing which is of the nature of pain can never become that thing with the nature of pleasure (74).

The word 'vilakṣaṇatva' means the 'state of being of different nature'. Now, 'the triad of bodies' means the not-self (See Section 38). So when it is said that the Self is different from the triad of bodies, it means that the Self is of the nature which is different from the nature of the not-Self.

Now, the nature of the not-Self was pointed out, in Section 38, to be false, non-sentient, and full of pain. Naturally the Self that is different from the group of the three bodies cannot be, like the not self, of the nature of falsehood, non-intelligence, and pain. In fact the Self is of the nature of truth, intelligence and bliss. Now truth and falsehood, intelligence and non-intelligence, and pain and pleasure are mutually contradictory, like for instance, light and darkness. Light being contradictory to darkness can never become darkness, and darkness being contradictory to light cannot become light. Likewise the Self that is of the nature of truth, of knowledge / sentience, and of joy can never be the three bodies i.e. the not-Self which is of the nature of falsehood, of non-sentience, and of pain. So also, the not-Self which is of the nature of falsehood, of non-intelligence, and of pain can never become the Self that is of the nature of truth, of knowledge or intelligence, and of bliss. Thus, the Self and the not-Self (=the triad of bodies) being diametrically opposed to each other can never become of the same nature, can never become identical, and can never become one and the same. In other words, the Self is completely different or distinct from the not-Self which stands for the group of the three bodies namely the gross, the subtle, and the causal.

(to be continued.....)

– Prof. Dr. K. V. Apte

Sangli

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Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XV पुरुषोत्तम योग

Where lies the Divine Wisdom

(Continued from last issue)

The roots of evil deeds grow stronger giving rise to new branches of human births. With the widening of the field of temptations for evil deeds, births of the lower level of human beings abound and there is a corresponding increase in the horizontal branches of births of animals like tigers, pigs, scorpions, snakes & birds of similar nature.

Oh Arjuna, the Ashwatth tree thus constantly develops new branches giving fruits of violence and evil deeds due to the surroundings of evil tendencies. Even grass, soil, stones and metals like iron bear fruits of similar nature. The branches of animate & inanimate grow downward from the horizontal branch of human beings. Thus due to the attributes of higher or lower natures of human beings, the upward or downward growth takes place, giving shape to the material world.

The tender leaves of the three Vedas frequent only the branch of human beings and the buds of virtuous or evil actions grow above or below accordingly from this horizontal branch of human births, which has its origin in the root above. It is the nature of plant life that when the roots become stronger, the branches & leaves spread far & wide & with more & more branches & leaves, the roots gain further strength. Same is the case of human life. As long as the balance of action from birth to birth (पूर्वजन्मकर्म) remains to be fulfilled, the body has to exist & take part in the worldly activities. One cannot say he will not participate. Thus, Shri Krishna says, that the cause of human activity is the body itself.

He further says that when the storm of lower tendencies of human nature (तमोगुण) stops blowing, the wind of virtuous tendencies takes its place. As a result, the branch of human births develops new buds of virtuous desires & moral excellence in the upward direction, giving new twigs & fruit of good activities & knowledge. Due to emergence of knowledge, new buds of intelligence, wisdom & inspiration grow, with sprouting of tender leaves of different thoughts which are filled with faith & devotion. These grow into juicy leaves of ethical behaviour conforming with the Vedas and Vedic activities like the Yadnas (यज्ञ). Twigs of moral & mental discipline, effort to experience the Reality, Continence and similar tendencies spread upwards, giving rise to various types of worships, devotions & dedications very fast. The leaves pertaining to Vedas become thick & crowded and spread of Learning undergoes fast development till the strong wind of virtuous tendencies (सत्वगुण) blows around.

The branch of religion grows straight upwards with horizontal twigs with heaven as its fruit. Another branch of renouncing the worldly life also grows with liberation as it fruit. Horizontal branches of various planets, like the sun & the moon, sages & the Learned giving rise to fruits of various worlds like the Pitru-lok, Indra-lok etc. The horizontal branches grow further vertical & tall branches of knowledge & penance represented by sages Kashyapa, Marichi & others. Thus, though the tree is small at the bottom, it grows big fruits at the top. The fruits become heavy and branches bend downwards towards the bottom. The upper branches grow still higher right upto the level of Bramha & Shiva. Oh Arjuna, thus the Ashwatth tree bends towards the root due to the fruit of knowledge. There is no further growth as it then reaches Bramha itself, which is the root cause of this tree. The branches representing sages like Sanak who develop due to renunciation are themselves Bramha and have no more roots, branches or fruit. Thus the upper branches reach Bramha & there is no further growth of the Ashwatth tree. All the upper branches grow from the horizontal branch of human life, which is as if the root of the upper branches.

Thus, Lord Shrikrishna says to Arjuna, I have described to you the strange Ashwatth tree of worldly life which has the root above & branches below. The lower branches again give rise to upper branches which rise upto root above which is the Bramha itself.

Now I will tell you the counteracting remedy which will enable a man to uproot this strange tree & destroy it.

न रूपमस्येह तथोपलभ्यते नान्तोन चादिर्नच संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसंगशस्त्रेण दृढेन छित्वा ॥३॥

Neither the real form, nor the beginning, nor the end, nor the base of this Ashwattha tree is available for perception to anyone. Having cut off this firmly rooted tree with the sharp sword of non-attachement -

Sant Dnyaneshwar explains -

Oh Arjuna, the doubt will rise in your mind as to what are the means by which this huge tree of worldly life that has spread far & wide, can be uprooted? Because its roots are in the invisible Bramha and its upward branches in the visible Bramha, while the lower branches enter the inanimate world and the middle branches form the human world. It will appear to you that nobody will be able to destroy this huge, strong & firmly rooted tree. However, you will come to understand that no great effort is required to uproot this tree.

To instil fear in the mind of a child, we describe an image of a fearful person to the child. Is it required to catch hold of this fearful person & banish him to a distant land? Do the forts imagined to exist in the sky need to be demolished? Do the horns of a hare need to be broken? Can we pluck a flower imagined to grow on the horizon? Oh Arjuna, this huge Ashwattha tree of worldly life has no real existence. All the descriptions of roots, branches etc. are like describing the children of a childless woman. The speeches given in a dream are non-existent when we wake up. One cannot blow away the sky as we blow away a candle. The lakes & streams in a mirage can only be seen. One cannot grow plants in it. Ignorance is unreal. Work based on ignorance has no value. To say that the tree of worldly life has no end, is like saying our sleep has no end till we wake up. The night has no end till the day breaks. There is no end to the waves on the sea, as long as the wind does not stop blowing. When the sun sets, the mirage disappears. The light of the lamp disappears when we switch it off. Likewise, the root cause of the worldly life is ignorance, which does not disappear until the real knowledge of Bramha rises in us.

That the tree has neither end nor beginning is said symbolically. An earthen pot is without a beginning before it is made and without an end before it is broken. The mirage and the rainbow appear for some time but they have no real existence. Likewise, the cosmic tree of Ashwatth appears to the ignorant as permanent, but for one who has the knowledge of Reality, its existence is only apparent. The cosmic tree of worldly life which has its origin in Maya-Nescience - is thus said to be without a beginning & without an end, Symbolically. The existence of this tree is as transient as the flash of lightning or the coming & going of a wave on the sea. Thus, this tree which has neither a form, nor a state, nor a beginning, nor an end, does not require an effort to uproot it. Ignorance of Self has created the existence of this tree. So, uproot this tree by means of the true knowledge of the Self. The more you try to uproot it, without having the knowledge of the Self, the more you will find yourself involved in it and unable to see a way out of it. A man who sees a big river in a mirage, runs about in search of a boat to cross it, in order to save himself. Similarly a man in the thick of the worldly life tries to find a means to give it up & renounce it, but becomes helpless. The medicine for the wound due to the thrust of a sword in a dream, is nothing but awakening from the sleep. Thus this tree of ignorance can be cut only by the sword of knowledge.

But, for a firm hold on this sword, one must have the knowledge in the form of discriminative reason backed by the power of renunciation, which makes one give up the fortunes & happiness of the material world as worthless dirt. On attaining this renunciation, the sword should be unsheathed from the scabbard of ego & given in the charge of the discriminative intellectual faculty of the mind. Discrimination & oneness with the Supreme Self should be used to sharpen this sword. When one holds this sword with firmness and single-purpose devotion, to cut off this cosmic tree of worldly life, the tree will vanish, before one can strike at it. Thus, the Realisation of the Self destroys the very existence of the worldly life. Just as in moonlight, the mirage is not visible, the Ashwatth tree, which has spread far & wide and has grown upward & downward from the root of Bramhan, vanishes. Thus, Oh Arjuna, with the sword of the knowledge of the Supreme Self, cut off this tree along with its roots.

ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तयन्ति भूयः ।
तमेवचाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

Then, that refuge should be sought, from which those who have reached it, never come back again, saying 'I take shelter in that Supreme Primal Person, the Father of all, from whom, has come forth, this habitual tendency to come back, again & again into this human world.

Sant Dnyaneshwar explains -

Then, (having cut the tree), one should see the Supreme Self not as a separate entity outside, but as one within one's Self, such that the perception of "I" & "that" does not remain. Do not see the Supreme Self as we see our own image in a mirror and create duality. We should see the Supreme Self within ourselves. The eye should see the eyeball; one should see one's own face; the sky fills the sky; the light illumines itself; Water should be filled with water. Likewise, one should Realise the Self within one's Self. Knowledge without the knower & the known; without the seer & the seen, is the Supreme Self, which the Vedas try to describe in various words that results only in creating duality.

The liberated souls that have turned away from worldly life as well as heavenly bliss, renounce not only the seat of Bramha, but go even beyond the feeling of ego that they have renounced everything, they, only merge with the Supreme Self. To say that this Supreme Self is the root cause of all worldly life is far from Truth. It is ignorance that creates the importance of worldly life and brings in duality. Therefore, Oh Arjuna, one should Realise The Supreme Self as it was before the Beginning of the world (आद्यपुरुष) and take shelter in Him. Then, there is no return of the liberated soul from the Omnipresent, Omni Scient, Ever Blissful Supreme Self.

(to be continued.....)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

□□

Śivalingavva Says.......

Is this a Hall of Experience ?
Śiva's and self's haven,
is this a treasure - house ?

Is this a Hall for yogic postures ?
Is this a Hall, breathing in and out
guru's acclaim ?
The mystery of this Hall unfolds not.
Leaving this ununderstood,
that can't be had in full.

Sealing up the nine doors, there,
guru, the valiant, fills in
and spills over.
The mansion of this Hall weighs heavy.
Samba pervades the Kailas entire.

Before this Hall's mansion,
there, what all goes on
by guru's grace !
Forgetting the body, the mind left
for the place.
Seeing the Lord's easy of access feet,
I submitted myself.

Is it a loosely hanging Hall
in mid-air ?
Charged by the guru mantra,
it ascends.
How shall I describe the beauty
out there ?
Struck by the sight, I don't desire
to descend.

The gate of the Ganga is in flood.
This is the worship of the Lord,
the indweller of the heart.
Merging with the fervent Samba,
this golden temple's bell
is in full peal.

A tender, tiny and moving light.
Therein I saw the form fervent.
Jasmines rain down, father,
none could know the game
your House plays.

He
who came to know the fun
of this Hall of the Umadi guru,
the greatest on the land,

Profitted and went away.
Our real saints know
what this mystery is.

Translation by :

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Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

For Shri Gurudeva mystical vision of the Self and Liberation are identical. Mystical experience originates in the vision of the 'spiriton' which is a morphic experience. In course of spiritual sādhanā it is further combined with photic, phonic and other experiences. They constitute what Shri Gurudeva has termed as 'cumulative experience'. The culmination of cumulative experience is attained in the intuitive vision of the Self or God. This vision of the Self or God, being mystical experience par excellence, is called as the 'supernal experience' by Shri Gurudeva. It need not be overemphasised that Shri Gurudeva himself first climbed this 'ever ascending ladder of spiritual experience' and subsequently illustrated the same while dealing with the devotional songs of some of the great saints of Karnataka, or for that matter of the whole world.

Shri Gurudeva takes up the supernal experiences of Nirupādhisiddha, Mahipati, Kalmeśvara, Purandaradāsa and Sivalingavvā.

Nirupādhisiddha's poem *'sadā belagutade jyoti'*, 'before me shines the light of God with his indescribable glory and form' describes his experience of God as untouched and untouchable, as regnant in the sky, and as dear to him. It is wholly a subtle matter known only to the wise, who have realised it. That will be the time for you to decide between the true and the false in mystical experience.' 'God shines as a supreme creative power (kartṛ muruti) whereever the eye is cast.' (P. 264, Pathway to God in Kannada Literature).

Shri Gurudeva says that Mahipati too realised his Self, got really merged in Reality, all the while experiencing "intense and brilliant moon-light without the moon, covering the whole surface of the earth", and "all-pervading sun-light filling up all the space even when there is no Sun." He says if you want to see God, you should approach with love and devotion, so that you may be able to see and know him by the help of the Guru, and then you would surely become entirely merged in God by his grace. The poet says that this fact is known only to the self-realised person, who loses himself wholly in the entirely selfconscious state of his soul. It is not something which can be expressed in profuse and plentiful words. It is a state of pure and absolute knowledge (aravu sthāna). It is a matter of to be known only after having intimate and personal experience of God, who is our very life-breath". "Inside the heart, there is a supremely beautiful divine Form of the highest quality, and from it is overflowing intense and radiant happiness, which comes only when the working of the mind stops; and it is in reality the very embodiment of the bliss of Brahman." (Ibid, P. 265).

Saint Kalmeśvara of Hāvinhāl near Nimbargi was probably a contemporary of Basaveśvara according to Shri Gurudeva. He lays great stress on the indescribability of the invaluable bliss of Self-realisation that one experiences within oneself. Ofcourse, he is eloquent about the psycho-physical effects of such an experience. "When I began to feed on that bliss I became immersed in it and lost the consciousness of my body. By placing my heel firmly on the mūlādhāra cakra I ascended to the peak of the central ventricle. My stomach became full without my partaking of any physical food, and I began to belch out my joy with the result that the motive power of my senses came to a stand-still; all excitement and feverishness ended; all my senses became absolutely calm and quiet. With the cessation of the activities of my senses, my breath, which had already become very meagre, now vanished altogether." Shri Gurudeva remarks that Kalmeśvara here enters the state of apnoea or kevala-Kuṁbhaka wherein his breath is automatically held up by the sublime vision. As regards the mystical effects of the experience of Self-realisation, Kalmeśvara says, "I heard inside myself, the spiritual sound, like that of the sporting humming black bee, and I was filled with invaluable bliss. From among the immanent sounds that I heard, a subtle overflowing sound rose up, and became all-pervasive. And inside and outside I became continuously filled with the highest illumination, and I saw light transcending the light of a thousand suns. The primeval Person showed (holedide) himself to me in the uppermost canopy of the brain, and stood *(niṅtide)* before me in flood of illumination. When my self-consciousness came to an end, I became one with Brahman itself."

Shri Gurudeva then gives an account of the poem of Purandaradāsa while elaborating the nature of supernal experience. This poem describes the absolute or God in his nirguṇa aspect. Shri Gurudeva remarks that such an idea is rare in Purandaradāsa, and hence the great importance of this poem. The Poem viz., *'kaṇṇinoḷage noḍi kaivalyava nīvu kaṇṇu tuṁbi'* i.e., 'witness with your own fully dialated eyes the flight of the alone to the alone' says, "If you want to see the flight of the alone to the alone, you can see it with your own eyes, which get filled up with the vision. It is ineffable, and can be had only by firmly relying on Guru's grace. In the house of darkness, i.e., in the innermost recesses of your heart, there is a radiant jewel, and you can see gems and jewels, if you will. Look at the lustrous stars of gold, which are shining with great briliance.

Reach the state of unmani, and listen to the unstruck sound of Om. Honour the sages and receive from them the strength of all kinds, both moral and spiritual, which they can bestow without any lessening in their own spiritual equipment." Continuing the song Purandaradāsa says, "Look at God, who is standing on the peak of your mind, or sitting on the tip of your nose. Bow down in all humility to the form of God, which is appearing equally both inside and outside yourself. Life is evanascent, but while it lasts, try to merge yourself in God, and when you have reached that state, you will find that you have become your own real Self."

Shri Gurudeva gives an exposition of another song, namely *'malagi paramādaradi pāḍalu'*, which describes one of the most important supernal experiences of Purandaradāsa. He points out that it puts us in mind of the similar experiences of Jagannāthadāsa, Nāmadeva, Tukārama, and Upaniṣadic mystics. Says Purandaradāsa, "When the devotee sings the praises of God in a sleeping posture, God sits up to listen to them; if he praises God in a sitting posture, God stands up to listen to it; and if the devotee prays in a standing posture, God listens to him in a pleased and nodding pose; and if the devotee praises God while nodding himself, he throws open the doors of heaven, makes him the master of heavens, and allows him to plunder its treasures." Reffering to the remarkable similarity of such experiences of the above-mentioned saints, Shri Gurudeva says, "This unanimity of the saints in their description proves the experience to be universal and to be of the highest kind. Above all there is the supernal experience, where God does not move even when the devotee moves, circumambulates one circles him." (Ibid, P.269)

(To be continued....)

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The Urge for Freedom

Everything that we perceive around us is struggling towards freedom, from the atom to the man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. The whole universe is in fact the result of this struggle for freedom. In all combinations every particle is trying to go on its own way, to fly from the other particles; but the others are holding it in check. Our earth is trying to fly away from the sun, and the moon from the earth. Everything has a tendency to infinite dispersion. All that we see in the universe has for its basis this one struggle towards freedom; it is under the impulse of this tendency that the saint prays and the robber robs. When the line of action taken is not a proper one we call it evil, and when the manifestation of it is proper and high we call it good. But the impulse is the same, the struggle towards freedom. The saint is oppressed with the knowledge of his condition of bondage, and he wants to get rid of it; so he worships God. The thief is oppressed with the idea that he does not possess certain things, and he tries to get rid of that want, to obtain freedom from it; so he steals. Freedom is the one goal of all nature, sentient or insentient; and, consciously or unconsciously, everything is struggling towards that goal. The freedom which the saint seeks is very different from that which the robber seeks; the freedom loved by the saint leads him to the enjoyment of infinite, unspeakable bliss, while that on which the robber has set his heart only forges other bonds for his soul.

There is to be found in every religion the manifestation of this struggle towards freedom. It is the groundwork of all morality, of unselfishness, which means getting rid of the idea that men are the same as their little body. When we see a man doing good work, helping others, it means that he cannot be confined within the limited circle of "me and mine". There is no limit to this getting out of selfishness. All the great systems of ethics preach absolute unselfishness as the goal. Supposing this absolute unselfishness can be reached by a man, what becomes of him? He is no more little Mr. So-and-so; he has acquired infinite expansion. That little personality which he had before is now lost to him for ever; he has become infinite, and the attainment of this infinite expansion is indeed the goal of all religions and of all moral and philosophical teachings. The personalist, when he hears this idea philosphically put, gets frightened. At the same time, if he preaches morality, he after all teaches the very same idea himself. He puts no limit to the unselfishness of man. Suppose a man becomes perfectly unselfish under the personalistic system, how are we to distinguish him from the perfected ones in other systems? He has become one with the universe and to become that is the goal of all; only the poor personalist has not the courage to follow out his own reasoning to its right conclusion. Karma-Yoga is the attaining through unselfish work of that freedom which is the goal of all human nature. Every selfish action, therefore, retards our reaching the goal, and every unselfish action takes us towards the goal; that is why the only definition that can be given of morality is this :- That which is selfish is immoral, and that which is unselfish is moral.

But, if you come to details, the matter will not be seen to be quite so simple. For instance, environment often makes the details different as I have already mentioned. The same action under one set of circumstances may be unselfish, and under another set quite selfish. So we can give only a general definition, and leave the details to be worked out by taking into consideration the differences in time, place and circumstances. In one country one kind of conduct is considered moral, and in another the very same is immoral, because the circumstances differ. The goal of all nature is freedom, and freedom is to be attained only by perfect unselfishness; every thought, word or deed that is unselfish takes us towards the goal, and, as such, is called moral. That definition, you will find, holds good in every religion and every system of ethics. In some systems of thought morality is derived from a Superior Being - God. If you ask why a man ought to do this and not that, their answer is : "Because such is the command of God." But whatever be the source from which it is derived, their code of ethics also has the same central idea - not to think of self but to give up self. And yet some persons, in spite of this high ethical idea, are frightened at the thought of having to give up their little personalities. We may ask the man who clings to the idea of little personalities to consider the case of a person who has become perfectly unselfish, who has no thought for himself, who does no deed for himself, who speaks no word for himself, and then say where his "himself" is. That "himself" is known to him only so long as he thinks, acts or speaks for himself. If he is only conscious of others, of the universe, and of the all, where is his "himself" ? It is gone for ever.

Karma-Yoga, is a system of ethics and religion intended to attain freedom through unselfishness, and by good works. The Karma-Yogi need not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realising selflessness; and he has to work it out himself. Every moment of his life must be realisation because he has to solve by mere work, without the help of doctrine or theory, the very same problem to which the Jñāni applies his reason and inspiration and the Bhakta his love.

Now comes the next question : What is this work ? What is this doing good to the world ? Can we do good to the world? In an absolute sense, no; in a relative sense, yes. No permanent or everlasting good can be done to the world; if it could be done, the world would not be this world. We may satisfy the hunger of a man for five minutes, but he will be hungry again. Every pleasure with which we supply a man may be seen to be momentary. No one can permanently cure this ever-recurring fever of pleasure and pain. Can any permanent happiness be given to the world? In the ocean we cannot raise a wave without causing a hollow somewhere else. The sum total of the good things in the world has been the same throughout in its relation to man's need and greed. It cannot be increased or decreased. Take the history of the human race as we know it to-day. Do we not find the same miseries and the same happiness, the same pleasures and pains, the same differences in position? Are not some rich, some poor, some high, some low, some healthy, some unhealthy? All this was just the same with the Egyptians, the Greeks, and the Romans in ancient times as it is with the Americans to-day. So far as history is known, it has always been the same; yet at the same time we find that, running along with all these incurable differences of pleasure and pain, there has ever been the struggle to alleviate them. Every period of history has given birth to thousands of men and women who have worked hard to smooth the passage of life for others. And how far have they succeeded? We can only play at driving the ball from one place to another. We take away pain from the physical plane, and it goes to the mental one. It is like that picture in Dante's hell where the misers were given a mass of gold to roll up a hill. Every time they rolled it up a little, it again rolled down. All our talks about the millennium are very nice as school boys' stories, but they are no better than that. All nations that dream of the millennium also think that, of all peoples in the world, they will have the best of it then for themselves. This is the wonderfully unselfish idea of the millennium!

We cannot add happiness to this world; similarly, we cannot add pain to it either. The sum total of the energies of pleasure and pain displayed here on earth will be the same throughout. We just push it from this side to the other side, and from that side to this, but it will remain the same, because to remain so is its very nature. This ebb and flow, this rising and falling, is in the world's very nature; it would be as logical to hold otherwise as to say that we may have life without death. This is complete nonsense, because the very idea of life implies death and the very idea of pleasure implies pain. The lamp is constantly burning out, and that is its life. If you want to have life you have to die every moment for it. Life and death are only different expressions of the same thing, looked at from different standpoints; they are the falling and the rising of the same wave, and the two form one whole. One looks at the "fall" side and becomes a pessimist, another looks at the "rise" side and becomes an optimist. When a boy is going to school and his father and mother are taking care of him, everything seems blessed to him; his wants are simple, he is a great optimist. But the old man, with his varied experience, becomes calmer, and is sure to have his warmth considerably cooled down. So, old nations, with signs of decay all around them, are apt to be less hopeful than new nations. There is a proverb in India. "A thousand years a city, and a thousand years a forest." This change of city into forest and vice versa is going on everywhere, and it makes people optimists or pessimists according to the side they see of it.

The next idea we take up is the idea of equality. These millennium ideas have been great motive powers to work. Many religions preach this as an element in them - that God is coming to rule the universe, and that then there will be no difference at all in conditions. The people who preach this doctrine are mere fanatics, and fanatics are indeed the sincerest of mankind. Christianity was preached just on the basis of the fascination of this fanaticism, and that is what made it so attractive to the Greek and the Roman slaves. They believed that under the millennial religion there would be no more slavery, that there, would be plenty to eat and drink; and therefore they flocked round the Christian standard. Those who preached the idea first were of course ignorant fanatics, but very sincere. In modern times this millennial aspiration takes the form of equality - of liberty, equality and fraternity. This is also fanaticism. True equality has never been and never can be on earth. How can we all be equal here ? This impossible kind of equality implies total death. What makes this world what it is ? Lost balance. In the primal state, which is called chaos, there is perfect balance. How do all the formative forces of the universe come then ? By struggling, competition, conflict. Suppose that all the particles of matter were held in equilibrium, would there be then any process of creation ? We know from science that it is impossible. Disturb a sheet of water, and there you find every particle of the water trying to become calm again, one rushing against the other; and in the same way all the phenomena which we call the universe - all things therein - are struggling to get back to the state of perfect balance. Again a disturbance comes, and again we have combination and creation. Inequality is the very basis of creation. At the same time the forces struggling to obtain equality are as much a necessity of creation as those which destroy it.

Absolute equality, that which means a perfect balance of all the struggling forces in the planes, can never be in this world.

Before you attain that state, the world will have become quite unfit for any kind of life, and no one will be there. We find, therefore, that all these ideas of the millennium and of absolute equality are not only impossible but also that, if we try to carry them out, they will lead us surely enough to the day of destruction. What makes the difference between man and man? It is largely the difference in the brain. Nowadays no one but a lunatic will say that we are all born with the same brain power. We come into the world with unequal endowments; we come as greater men or as lesser men, and there is no getting away from that pre-natally determined condition. The American Indians were in this country for thousands of years, and a few handfuls of your ancestors came to their land. What difference have they caused in the appearance of the country ! Why did not the Indians make improvements and build cities, if all were equal ? With your ancestors a different sort of brain power came into the land, different bundles of past impressions came, and they worked out and manifested themselves. Absolute non-differentiation is death. So long as this world lasts, differentiation there will and must be, and the millennium of perfect equality will come only when a cycle of creation comes to its end. Before that, equality cannot be. Yet this idea of realising the millennium is a great motive power. Just as inequality is necessary for creation itself, so the struggle to limit it is also necessary. If there were no struggle to become free and get back to God, there would be no creation either. It is the difference between these two forces that dtermines the nature of the motives of men. There will always be these motives to work, some tending towards bondage and others towards freedom.

This world's wheel within wheel is a terrible mechanism; if we put our hands in it, as soon as we are caught we are gone. We all think that when we have done a certain duty, we shall be at rest; but before we have done a part of that duty another is already in waiting. We are all being dragged along by this mighty, complex world-machine. There are only two ways out of it; one is to give up all concern with the machine, to let it go and stand aside, to give up our desires. That is very easy to say, but is almost impossible to do. I do not know whether in twenty millions of men one can do that. The other way is to plunge into the world and learn the secret of work, and that is the way of Karma-Yoga. Do not fly away from the wheels of the world-machine, but stand inside it and learn the secret of work. Through proper work done inside, it is also possible to come out. Through this machinery itself is the way out.

We have now seen what work is. It is a part of nature's foundation, and goes on always. Those that believe in God understand this better, because they know that God is not such an incapable being as will need our help. Although this universe will go on always, our goal is freedom, our goal is unselfishness; and according to Karma-Yoga that goal is to be reached through work. All ideas of making the world perfectly happy may be good as motive powers for fanatics; but we must know that fanaticism brings forth as much evil as good. The Karma-Yogi asks why you require any motive to work other than the inborn love of freedom. Be beyond the common worthy motives. "To work you have the right, but not to the fruits thereof." Man can train himself to know and to practise that, says the Karma-Yogi. When the idea of doing good becomes a part of his very being, then he will not seek for any motive outside. Let us do good because it is good to do good; he who does good work even in order to get to heaven binds himself down, says the Karma-Yogi. Any work that is done with any the least selfish motive, instead of making us free, forges one more chain for our feet.

So the only way is to give up all the fruits of work, to be unattached to them. Know that this world is not we, nor are we this world; that we are really not the body; that we really do not work. We are the Self, eternally at rest and at peace. Why should we be bound by anything ? It is very good to say that we should be perfectly non-attached, but what is the way to do it ? Every good work we do without any ulterior motive, instead of forging a new chain, will break one of the links in the existing chains. Every good thought that we send to the world without thinking of any return, will be stored up there and break one link in the chain, and make us purer and purer, until we become the purest of mortals. Yet all this may seem to be rather quixotic and too philosophical, more theoretical than practical. I have read many arguments against the Bhagavad-Gita, and many have said that without motives you cannot work. They have never seen unselfish work except under the influence of fanaticism, and therefore they speak in that way.

Let me tell you in conclusion a few words about one man who actually carried this teaching of Karma-Yoga into practice. That man is Buddha. He is the one man who ever carried this into perfect practice. All the prophets of the world, except Buddha, had external motives to move them to unselfish action. The prophets of the world, with this single exception, may be divided into two sets, one set holding that they are incarnations of God come down on earth, and the other holding that they are only messengers from God; and both draw their impetus for work from outside, expect reward from outside, however highly spiritual may be the language they use. But Buddha is the only prophet who said, "I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul ? Do good and be good. And this will take you to freedom and to whatever truth there is !" He was, in the conduct of his life, absolutely without personal motives; and what man worked more than he ? Show me in history one character who has soared so high above all. The whole human race has produced but one such character, such high philosophy, such wide sympathy. This great philosopher, preaching the highest philosophy, yet had the deepest sympathy for the lowest of animals, and never put forth any claims for himself. He is the ideal Karma-Yogi, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born; beyond compare the greatest combination of heart and brain that ever existed, the greatest soul-power that has ever been manifested. He is the first great reformer the world has seen. He was the first who dared to say, "Believe not because some old manuscripts are produced, believe not because it is your national belief, because you have been made to believe it from your childhood; but reason it all out, and after you have analysed it, then, if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it." He works best who works without any motive, neither for money, nor for fame, nor for anything else; and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world. This man represents the very highest ideal of Karma-Yoga.

(Condensed for the speeches of Swami Vivekanand)

– P. D. Dharwarkar

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A Mystic Philosopher

When a philosopher talks about spiritual experience he is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world. A philosopher is one who comes naked from the realm of God into the world and endeavours to realise the nature of Ultimate Reality for himself and to see whether this could not be spread out into society.

– Gurudev Ranade

in Epitome of Karnatak Mysticism, p.2.

BOOK REVIEWS

Life Surrendered in God : by Roy Eugene Davis

Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1997. Pages : 298, Price : Rs. 195 (Paper-bound) (Rs. 295 for cloth-bound).

One of the special contributions of India to the world of human beings is Yoga, the science of spiritual life. God-realization is its aim while physical health and mental peace are its side effects. The roots of Yoga are found in the Upanishads. Patanjali who lived probably in the second century B.C. presented in a systematic manner the knowledge that had come down to him through centuries. His work is known as the Yoga-sūtras.

The author of the book 'Life surrendered in God' is a foreigner, who has been a disciple of an Indian Guru, namely, Paramahamsa Yogānanda since 1951. Davis is the director of the 'Centre for Spiritual Awareness' in the mountain region of north-east. Georgia (U.S.A.). The book is divided into three parts. A philosophical overview is provided in the first part to prepare the reader to better understand the commentary on the Yoga-sūtras which is given in the second part. The routines and procedures are detailed in part three.

For the surrendered devotee the enlightenment path is joyous, though sometimes difficult : joyous because of ever-new episodes of learning and spontaneous discovery; sometimes difficult because of the tenacity of ingrained habits and tendencies. Behaviour must change if growth is to occur. It is important to remember that spiritual growth can occur while we remain true to our calling in life. We do not have to withdraw from the world to grow spiritually. Since we cannot avoid necessary actions, we can learn to be in the world but "not of it" while fulfilling our obligations.

We do not have to reject the world to renounce it. We have only to release our attachment to it. Although environmental radiations flow to our senses, there is nothing external with power to attach itself to us. We alone can determine our relationship with the world. Understand that sooner or later you will withdraw from the phenomenal realm either by choice or by involuntary transition. Therefore it is far better to choose to be detached than to be forcibly disconnected with desires which may interfere with spiritual progress in subtle realms. Live in the world, enjoy it and be happy, and dissolve your attachments. In this way do you overcome the physical world.

We can experience superconsciousness by devotion to the form or aspect of God that most appeals to us. By surrendering completely in God, all other perceptions are renounced. What is needed in this path is the will to persist in the right way and the willingness to surrender to the activity of grace, as it becomes increasingly evident and influential. There is evidence of grace as we proceed, which removes many of our burdens and carries us through difficult times. Self-confidence, soul conviction, becomes pronounced and all doubts and fears are banished. The devotee thereafter lives with perfect faith in the goodness of God.

We may use any formula or technique for meditation which we have found to be helpful. When we are surrendered in God, meditation proceeds naturally, directed by the soul's innate intelligence. When the mental field is purified, only soul awareness remains. The purified mind reflects the light of pure consciousness during higher superconscious states. By contemplation of God, gross mental processes are rendered inoperative and God-realization unfolds.

When you are lead to your destined enlightenment tradition, be true to it. Honour all authentic traditions while being faithful to your own. Be selective in your reading and about whose words you take to heart. Learn to use intelligence to accurately discern the truth of what you study. Experience of God is only possible to the extent that identification with the externals is renounced. Useful relationships need not be renounced. Begin by feeling yourself to be immersed in God at all times. Follow through by doing all of the things you know to do to live a righteous life.

While meditating, sit in the prescribed posture and enter into the process with conscious intention. Assume an attitude of responsible command, knowing mental forces to prepare for meditation contemplation and surrender in God. Know that God's grace is expressive in and through you. The purpose of meditation is to experience superconscious states.

If the mind is restless during the early stages of meditation, pray for increased awareness of the presence of God. Ignore all outer circumstances. Foresake passions, needs, problems and psychological conflicts. Everything will be harmoniously adjusted as a result of successful meditation practice. After meditation you will be in a superior position to examine and relate to any personal challenges and environmental circumstances. Let God alone be your focus when you meditate.

Our awareness of sequential moment-events forms our mental conception of time. During super-consciousness, when thought processes are dormant and mental processes are transcended, we are not aware of time, because we have no awareness of succession of moments. This is why advanced meditators can experience super-consciousness for extended durations of relative time and not be bored. They are outside of time.

If you would be surrendered in God, let your life reflect your complete dedication on the enlightenment path. Behaviour which reveals your understanding is the most reliable indicator of your degree of spiritual awareness. You can determine your emotional maturity by how you relate to others and to your environment and circumtances.

Mantra contributes to the unfoldment of superior degrees of self-mastery and refined levels of super-consciousness. With awakened awareness, capacities corresponding to levels of awareness spontaneously unfold. Mantra meditation provides an attractive inner sound which fascinates the meditator's attention and disengages it from random thought processes and refines the brain and nervous system.

In the process of Godward-flowing, one must be alert and use powers of discernment until transcendence is experienced. Along the way there may be a variety of phenomenal perceptions which are usually projections of one's own mental states. Therefore the meditator must be willing to avoid fantasy and to confirm the validity of perceptions if any doubt about them remains.

As proficiency in the constructive use of innate abilities improves, we become increasingly receptive to the supportive, transformative and redemptive influence of the grace of God. With right attention and right action we can awaken to our divine nature and actualize it. Grace plays an important role in our lives, for even with many challenges and difficult circumstances and in spite of what we do or do not do, the supportive influence of grace often puts aside relative conditions in order to express its inclinations.

Continence means "self-restraint" and regulation of sensory impulses, a necessity for conserving and transmuting vital forces. Without control and right use of vital forces, they tend to be wasted in compulsive, unnecessary actions, thus weakening the nervous system and eroding will-power.

The way to avoid future complications is to learn to live in harmony with nature's laws and to be God-surrendered. In this way constructive habits are acquired, sensory impulses are regulated, karmic drives are neutralized or transformed into constructive behaviours, legitimate desires are fulfilled, and understanding of the operations of mind is acquired. Such intentional involvement brings us into harmony with life's larger plan for us and grace becomes increasingly evident, assisting us to experience the fulfilment of our soul destiny.

Conclude your meditation practice with an affirmation such as : "I am surrendered in God and open to the nurturing and enlivening flows of grace. I am spiritually awake, mentally clear, emotionally calm, physically healthy and vital, on friendly terms with a friendly world and prosperous and successful in all ways. I am peaceful, happy and thankful."

Following are some of the important statements in the book :-

True religion "binds" the soul to God, as the right practice of yoga results in "Union" with God. (p.19)

Surrendered in God and living a balanced life, you have nothing to fear. (p.70)

Meditate more deeply each day than you did the day before. (p.98)

A wise person will enjoy good times but will not be deceived by circumstances. (p.135)

Mental and emotional unrest poisons the body as definitely as does impure food and unfriendly bacteria (p.152)

The Guru will do everything possible to encourage psychological transformation and spiritual growth. (p.176)

Souls are rays of God's light and the universe is God's manifesting energy. (p.221)

Before sleeping turn your thoughts to God and relax into the Infinite. (p.228)

The purpose of Mantra is to lead your attention to refined levels of consciousness. (p.246)

When challenged, confused or dependent, go deeper into God. (p.251)

The book is essentially a modern, western commentary on an ancient eastern text. It takes a scientific view of the Yoga-sūtras. The author has made many useful and practical suggestion for enlightened living. The suggestions are based on his observation and experience. A person will definitely benefit by reading and bringing them into practice.

There is a glossary at the end, which explains important words. This is useful especially for the foreign Sādhakas.

– Dr. B. R. Modak

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UPANAYANA – The Hindu Ceremonies of the Sacred Thread : by R. C. Prasad

Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1997. Pages : xi + 191, Price : Rs. 125.

Upa-nayana literally means 'taking near'. It signifies the ceremony after the performance of which a boy is taken to the preceptor for learning the Vedas and different śāstras.

The book contains four chapters. The first chapter gives some general rules relating to worship. Hindu devotion springs from liberal convictions and is rooted in a remarkable catholicity leading to the worship of many gods with due sincerity and solemnity. After bathing the idols, sandal paste, flowers, incense, lamps, eatables etc. are offered to them and they are prayed to for granting wealth, health, good progeny, long life and so on.

Chapter II deals with the Pūjā and chapter III with the Tonsure. These give the reader a good idea regarding the ceremonies. Vedic mantras and formulae are quoted with their transliteration. This would help a foreign reader who is not conversant with the Devanagari script. It would have been better if the translation of the mantras was also given. Thereby the reader would have understood the significance of the mantras better.

Chapter IV deals with the Upanayana proper. Rules and procedural details of the ceremony are given. Upanayana is called Vrata-bandha because the student is now 'tied' to the vow of celibacy. It is called Maunji-bandhana also, as a girdle of Munja grass is tied around the waist of the celibate. The girdle is a symbol of chastity and thus represents the condition of the Brahmacārin, who is bent on gaining wisdom. The sacred thread worn on this occasion is called yajñopavīta, as it gives him the right to perform a sacrifice. The ceremony of Upanayana opens a new chapter in the life of the student. A life of austerity begins on that day. He is to follow a sincere and rigorous discipline while he stays in the Guru-kula.

The wearer of the sacred thread is expected to observe a certain code of conduct. Transgression of the rules is deemed culpable and incurs upon the transgressor some punishment. The student who has undergone the initiation is expected to lead a life of asceticism. All sensual pleasures are to him anathema. He should not sleep during the day. At night he should sleep on the ground (not on a cot). He should eat plain food avoiding all stimulants of spicy dishes. He is to abstain from liquor, meat, perfumes, garlands, all substances turning acid, from anointing his body, applying collyrium to his eyes, from the use of shoes and umbrella, from anger, covetuousness, dancing, singing and playing musical instruments, from gambling, idle disputes, back-biting and lying, from looking at and touching women and from hurting others. He is always to sleep alone. He should never waste his manhood, because he who voluntarily wastes his manhood, breaks his vow.

The initiated becomes a *dvija* (twice-born), as the ceremony is considered to give him a spiritual birth. It is declared that in this birth the Sāvitri verse is his mother and the Guru his father. The ceremony of investiture thus brings about a transformation of personality in the boy. The occasion is as much religious as festive, and is celebrated as a real awakening of the student.

Those who are interested in Pūjā and tonsure in general and in the Upanayana ceremony in particular may read this book with benefit.

– Dr. B. R. Modak

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Goal of Human Life

Knowledge has taken immense strides with the growth of time. Scientific Inventions have enormously enriched the patrimony of man. The old order has changed and a new one has taken its place. Nevertheless, the goal of human life as well as the means for its attainment have remained the same. Unquestionably, the search after God remains the highest problem even today, and a philosophical justification of our spiritual life is as necessary today as it was hundreds of years ago.

– Gurudev Ranade

in Constructive Survey of Upanishadic Philosophy p.17

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" Pathway to God " is Published by Academy of Comparative Philosophy and Religion, Hindwadi, Belgaum-590011
Printed at Swastik P. Press, Huns Talkies Road, Belgaum-2.